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the civic and social virtues, and thus, as the author expressly says, "they occupy the lowest place" (p. 10). The 'highest stage' is characterized by 'vision' and 'ecstasy,' and appears to be a state of mind in which the imagination runs riot without any restraint from reason or common sense.

Pages in illustration of what is meant by Christian mysticism might be quoted, but doubtless the readers of this REVIEW are already sufficiently familiar with it. It is well to add a word, however, on the relation of mysticism to pantheism, especially as Mr. Inge has tried to show that the two things are quite distinct. Pantheism, he says, is a pit for mysticism to avoid, but is not involved in its first principles, and yet he will not quarrel with those who say that mysticism is "the Christian form of pantheism" (p. 122). That the latter statement is nearest the truth will be obvious to the reader of this book, the numerous passages which the author quotes from the mystical writers being almost all Pantheistic, though the personality of God is recognized in a few of them. I must add that Mr. Inge is firmly convinced of the great importance of mysticism, and seems to think that it is destined to be the religion of the twentieth century.

What then, really, is mysticism, when all disguises are stripped off and it is seen in its true character? Obviously, it is a species of mythology, noway superior, intellectually or morally, to Homer's mythology, and decidedly less entertaining. It is a product of imagination, not of reason, and is at the opposite pole from philosophy. Its moral character is well indicated by the fact that it assigns to virtue the lowest place in the religious life, that fact alone showing that mysticism is wholly unfit to be a guide and inspirer of humanity. What the religion of the future will be, it is too early to predict, but let us devoutly hope that it will be something better than Christian mysticism.

JAMES B. PETERSON.

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The Spiritual Life. By GEORGE A. COE. New York, Eaton and Mains; Cincinnati, Curtis and Jennings, 1900.—pp. 260.

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